

THE CATHOLIC MIND

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No. 897.

Fourth Centenary of the Society of Jesus

ROBERT I. GANNON, S.J.



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REV. JOHN A. O'BRIEN, Ph.D.



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The Fourth Centenary of the Society of Jesus

ROBERT I. GANNON, S.J.

Address given by the President of Fordham University, at the annual Communion Breakfast of the Sons of Xavier, Hotel Commodore, New York City.

ACCORDING to the dictionary, Jesuitism consists of using craft or insidious arts or practices—and despite a lively interest in detective stories, I've never yet been able to catch my brother Jesuits, red-handed. So I suppose if you really want to discover what they are up to, you will have to read the pious ejaculations of the Sixteenth Century Reformers, the temperate pronouncements of Jansenists in the Seventeenth Century and Rationalists in the eighteenth, and especially, the dignified and judicial charges of the Bourbons, who had them suppressed in France and Portugal.

THE JESUIT ENIGMA

In spite of the evidence, the Jesuits have always had friends; they must have some even today. Right here in the Metropolitan area, for example, they have 11,000 students enrolled, and perhaps 25,000 people

attend their churches. But you know as well as I do that every time there is an "enlightened government," every time a group of real "liberals" comes into power in a Catholic country, like the Russian Loyalists in Spain or the Grand Orient in France or the glorious revolutionists in Mexico and Central America, known to all the world for their personal integrity and unselfish patriotism, what does such a government do? It banishes the Jesuits even before it proceeds to the more important business of liquidating the Church.

The Order in the last 400 years has been buried by its enemies almost as often as the Catholic Church itself, but the difficulty is that these "liberals" have never been able to find tombstones heavy enough to keep it down. Is it any wonder, then, that outsiders are always puzzling their heads about the secret and power of the Jesuits, trying to solve the Jesuit enigma?

Of course, it is a complicated thing, but the two elements that come closest to solving the enigma are, I think, the flexibility of Jesuit administration and the reckless devotion that every true Jesuit feels to the folly of the Cross.

THE CONSTITUTIONS AND THE SPIRITUAL EXERCISES

The first of these we find embodied in the Constitutions of the Society; the second in the Book of the Spiritual Exercises. In point of importance as well as of history, the second comes first. Every single development of the Society in the last 400 years can be traced through its extraordinary adaptable Constitutions to one meditation of the Spiritual Exercises, the Meditation on the Kingdom. For when Saint Ignatius arose from his knees in the Cave of Manresa, he said very quietly: *Lord, I will follow Thee whithersoever Thou goest*—and that was the first rough blueprint of the Order.

To the world as you know, he seemed a man of shrewd sagacity, sound judgment, boldness and de-

termination; a man of dominating personality who had externalized himself into the Company he had founded. But from the beginning, the world has seen only the husks of reality. The last thing Ignatius thought of was externalizing himself. The last question he asked himself, if indeed he ever asked it, was "What is my will in the matter?"

At a time when poor, distracted Europe was bursting into fragments because every man was trying to impress his opinion on the rest of mankind, this Spanish soldier realized that the hour's need was not only the Way and the Life but more than either, the Truth. And so in everything he did, his eyes were fixed upon the eternal Truth. As he limped about the streets of Rome in his patched shoes and worn cloak, he was known to the little children as "the lame man who always looks at the stars." But to those who lived with him night and day, that gaze of his went far beyond the stars. He always seemed intent upon the crucifix, trying to read the lips of his Redeemer.

FOR THE GREATER GLORY OF GOD

When the time came, then, to define the particular end of the new Society, it wouldn't particularize. Its end was the Greater Glory of God, through the salvation of souls, and its means were as flexible as its end was general. Any work assigned by the Holy Father at any time was to be its particular work. The Company was always to remain fluid—the light cavalry in the army of Christ. Apparently they were looking for travel and variety and they certainly got it. You have heard what they did at the Council of Trent.

You know every step in the brilliant and ecstatic life of Xavier, the Apostle of the Indies. You have heard how some of the early Jesuits became Mandarins and some became coolies, how some were Brahmins and some Pariahs, how some were the confessors of kings and some were the slaves of the Mohawks, how

some were astronomers, mathematicians, playwrights and poets. But do not imagine from this that their lives were always brilliant or romantic. There is more than one way to reap a harvest, and much of their work was and is just plain humdrum heroism but it is worked out on the same plan as the colorful life of Xavier, simple and flexible.

Inevitably, however, an Order of this sort whose avowed aim was to furnish the Church not merely with teachers or merely with preachers or merely with anything else, but with a variety of types that could fit any emergency, an Order whose government allowed for adaptation to the most extraordinary circumstances, a machine which like a one-part tool was too simple to break down, was sure to arouse various emotions in various camps, the admiration of some, the jealousy of others, the suspicion of the rest. Because they were lawyers and knew their way around the courts, the Jesuits were prevaricators; because they wanted no dignities and were trusted by Popes and Kings, they were politicians; because they knew their Moral Theology scientifically, they were hair-splitters, and because they were popular confessors they were laxists. Because they knew their Dogmatic Theology, they were bigots; because they were soldiers and obeyed at the least sign of their superior's will, they were fools.

It always appealed to their sense of humor when their enemies found them crafty and insidious, for a baffled adversary who sputters because he doesn't know the answer is always funny but from the beginning these strange men loved to have the world call them fools. They loved to feel that they carried in those hearts no mere symbol of Christ's folly, but the very folly itself that took Peter to the Cross in Rome and Thomas to the sword in India. Even today they love to feel that they are filled with the self-same foolishness that passes from wisdom in eternity. They are

never flattered to be known as business men, and to tell the truth, I've known very few who were! But reckless idealists, spendthrifts for Christ—that's another thing!

FOOLS FOR CHRIST

Let us take for example the missionary work of our own Province. What is it I ask you but foolishness, after all, when capable men who have devoted their young years to science and literature, to philosophy and theology, set out on a journey of 9,000 miles to teach a few Filipinos the meaning of the Crucifix? Yet that's what it comes to in the last analysis. They may open schools and colleges and observatories and seminaries and hospitals and chapels, but all their activity will spring from one simple objective—the preaching of Christ and Him crucified.

There you have in its bare essentials the foolishness for which these fools of Christ are giving up their lives. And not one little group alone. They go to join an army, an army of nearly 4,000 other Jesuit missionaries doing the selfsame thing in every part of the world. That may be news to those who think of us as a teaching Order. For it means that one out of every four available Jesuits is now in the Foreign Mission Field and the other three can be sent any time without warning or consultation.

To the world it is just one more aspect of the old Jesuit puzzle. The world can make nothing of an Order which is supposed to be clever—preternaturally so—and still wastes a quarter of its most active men on this trifling visionary business of the missions. Think of it! 4,000 trained men working overtime to get simple, ignorant people—Eskimos, Africans, Chinese to go to Mass and say their beads and make their first Holy Communion!

Apparently the Jesuits, like the Bourbons, have learned nothing and forgotten nothing since the Seven-

teenth Century when they used to send out their choicest and best to the jungles of India or the woods of Canada. And what did they ever get out of it anyway? They made their converts, millions of them, but periodically they and their converts were put to death. Periodically their enemies in Europe undid all their work.

Too bad they hadn't learned a thing or two from the early settlers of New England. There were men of sense for you—men of the world—and the world still honors them—affectionately. They too made contacts with the backward races but they knew better than to waste the Gospel on them. They specialized in rum-running and the capture of slaves. So that when their ships sailed back to their rock-ribbed Puritan homes, they had never lost a man by crucifixion. They hadn't lost a silver pound. On the contrary, their missionary labors have yielded them enough to build up Harvard College and gain control of the nation. There was sense in that. But Catholic missionaries have always been a lot of dreamers. And as for the Jesuits they are not only wasting time abroad, they are crippling their work at home. Now that's an interesting charge. Let us see if there is anything in it.

WHAT THE WORLD THINKS OF US

Let us again take our own little Province, for example—the Maryland-New York Province. We have at present living within four states about 1,500 men of whom about more than half are still in their studies and many more are old and infirm; that means that about 450 men are carrying a load which includes two universities, four colleges and ten high schools with a total registration of about 20,000 students—a work which obviously should call for many more Jesuits than we have. But the same little group of 450 is also responsible for the publication of six periodicals, in-

cluding *America, Thought* and the *Messenger of the Sacred Heart*. They are, besides, taking care of eleven city parishes, twenty-eight country churches and a number of chaplaincies.

In the course of the year the same men give about 1,500 retreats and novenas and missions and hear about 2,000,000 confessions. This is not said in a spirit of boasting. We have nothing to boast about. If we were all saints, as we should be, we could do five times as much as we do. But it serves to sharpen this necessary point in the argument. We are handicapped in man power. We could use twice the number that we have—many of our best men are burning themselves out before their time, and still this one Province has 250 men in the field of the Foreign Missions. Men enough to staff five more schools like Xavier and two more universities like Fordham.

Do you see now why the world calls us fools? And do you see why, if we use its own standards we must admit it is right. We must admit that no certified accountant could make sense out of that business. But then, no certified accountant could balance Our Divine Lord's books, where all the credits are debits and all the debits pure gain, where the business deals with souls, where each item purchased is worth more than all the material equipment of our corporation. Such bookkeeping calls not for higher, but for the highest mathematics—the mathematics of the Angels, who are used to God's ways of reckoning things. God's mysterious ways! For there is a mystery about them, even after all the hints we have had from the Saints and the Prophets. It takes a chosen soul to realize the balance of eternal loss and gain—the contradictions involved in spiritual values. Still we can all see dimly as in a glass—so let us, handicapped as we are, examine the folly of Christ but with eyes of faith.

TREASURES OF GRACE

The Diocese, you say, and the Province, are suffering a loss in manpower. But are there any proportionate gains? There certainly are. There are treasures of Grace given in exchange. Some of them very palpable. In the Diocese, for instance, the Faithful are constantly reminded by the thought of the missions, as Pius XI, the Pope of the Missions, reminded them in his Encyclical on the Sacred Heart, that theirs is a Catholic Church, not a narrow parochial sect; that their interests are as wide as Christ's; that they are themselves, clergy and people alike, the fulness of Christ, the members of His Mystical Body, and Christ is priestly in every member; that Christ by His Priesthood is the Redeemer of man and in mysterious union with Him, you and I continue the work of Redemption; that men are to be saved by other men, that is, by us. The realization alone is a leaven of spirituality that affects every work in the Diocese, so that where the mission spirit is strongest, the best influence of the Church is felt!

That explains, too, why Religious Orders flourish with vocations in proportion to their reckless generosity. It is of course, their supernatural reward—their hundredfold—but part of the explanation is perfectly natural. For young men of a certain type are always attracted to a life that looks like a challenge. They want something that will call for idealism and courage and when they give themselves up they want to feel the sacrifice. You know at our age what chance there is for sacrifice right here at home; what chance there is for crucifixion in the drabest private lives.

But thus accepting a dim, vague cross supposes a mature and settled personality. Youth wants clear bright colors and sharp lines of experience, even in its suffering. This is the spirit, naturally speaking, that

attracts them to a missionary order. This is the spirit they bring with them into the cloister and nourish there with manly piety. In their novice days they have, like Saint Teresa, a secret hankering after "Moors and martyrdom" that never really leaves them while they keep a spark of the first inspiration. There may be a little touch of adventure and romance about it, but what harm if there is, since there is plenty of logic, too? For every one of them at the outset made a good retreat—a long retreat. He meditated then on man and sin and death and hell; for weeks he studied the beautiful soul of Our Lord and Saviour and when he finished it all he whispered with absolute sincerity the very words that Saint Ignatius whispered to himself: *Domine, ego sequar te ubicom ieris.*

He saw Christ standing shoulder deep in the autumn fields, His eyes fixed eternally on the souls of men; he heard Him say to His Apostles, "the Harvest indeed is great." He saw Him by the lakeside giving the eleven their mission and the mission of the Catholic Church: "Going therefore teach ye all nations." How then can a man be satisfied when there are harvests still unreaped, nations still untaught, still unbaptized?

CHRIST-LIKE FOLLY

The sacrifice then, of these missionaries of ours whom we have taken as examples, their Christ-like folly, means much for the East and for Rome as well as for their own Diocese and Province. But what does it mean for you and me? When I stop and think of men who were novices with me, who studied at my side for fifteen years, who played with me, swam with me, went on hikes and picnics, men who like all the things I like—good reading, good music, good company, good living—and I realize that they are quartered now in grass huts in the wildest part of the country, with more work than any man can do, and

not always the necessities of life to do it on, such realization is a tonic that makes any sort of work seem light. And when I realize that some of them are in the leper islands of Cebu and Culion, year in, year out, with those poor rotting outcasts who have been sent to the Islands to die, the thought of them is a lense that focuses my ordinary day and puts all my ridiculous troubles into their proper perspective.

But above and beyond all that, what is the greatest thing they do for every one of us personally, not excluding the Most Reverend Archbishop and the Holy Father, himself? They cheer us—they fill us with courage and pride by the spectacle of a good square blow dealt right over the heart of the world—that world that Christ refused to pray for. I mean human society insofar as it ignores God's claims and lives to please itself alone; human society insofar as it uses God's creatures as playthings and sets up the three concupiscences as the rule of life. What a perfect rebuke it is to this rotten world with all its vanity, its selfishness, its sensuality and its pride, when thousands of men toss aside with a smile everything that the world loves, when thousands of young men lay down their lives, without posing or self-pity, for a great ideal. It strengthens our faith when we see that our Faith is still worth dying for. It strengthens our hope in the Kingdom. But it is the sight of their charity that will make even us other Christs. Of course, I am prejudiced but you know sometimes I think Saint Ignatius would still recognize his company even after 400 stormy years.

The League for God

REV. JOHN A. O'BRIEN, PH.D.

Reprinted from The Acolyte.

TO counteract the widespread propaganda of aggressive Communists and atheists, the Catholic laymen of England have launched an organization known as "The League for God." It undertakes to meet the street corner atheists at their own game—appealing directly to the man-in-the-street. It is a new form of lay missionary effort.

It brings Catholic Action out of the realm of theory and into the market place, the street corner, and the mail box. Instead of merely bewailing the insidious activities of the organized atheists, it turns to positive constructive action and seeks to carry to the unchurched masses a knowledge and a love of God.

"The League for God," explained Archbishop Godfrey, Apostolic Delegate to Great Britain, is a combination of work, prayer and sacrifice. It is one of those beautiful forms of the apostolate wherein the members promote their own spiritual perfection by bringing God to others.

The inspiration to form the League came about in a curious way. The League of the Godless held a Congress in London in September, 1938. They expressed publicly their determination to wipe out all belief in God and in a future life. They adapted practical measures to attain their end. These included an enlarged and anti-religious propaganda, and the development of circles of young godless in the schools. They determined to put atheistic literature in the hands of the man in the street; literature that he could

understand, literature that would do its work. One leading atheist has publicly declared that he is responsible for the distribution of 3,000,000 anti-God leaflets in one year.

Here then was the challenge to all believers. Realizing that they could not be loyal to God, and allow the propaganda of the Godless to go unanswered, Catholic laymen swung into action. Leaders secured ninety men and women to go from door to door with literature setting forth the evidence of God's existence and instilling a knowledge and love of our Creator as the basis of our Christian civilization.

Their first leaflet, *Have You Ever Wondered?*, was published in March, 1938. During the month workers distributed from door to door no fewer than 20,000 copies. The response was all that could have been hoped for—and more. Inquiries poured in from hundreds of homes. People undernourished from lack of religious instruction, bitten by doubt and modern unbelief, grasped eagerly at this opportunity to rekindle their waning faith. They wanted more and more information about God, their origin and destiny and the meaning of human existence. And especially they wanted it in a form like the leaflet given to them—simple, appealing and convincing by its sheer common sense. It came like manna to travelers in a weary land.

In a short time centers were established in London, Manchester, Liverpool, Birmingham, Bolton, Wigan, Nottingham, Birkenhead and in many other cities. Requests for more leaflets from schools, camps, churches, and individuals continued to pour in. Within less than a year the members of "The League for God" have personally distributed more than 500,000 leaflets. When more funds are received, they plan to place a leaflet monthly in every home in England.

A house to house canvass in one particular district revealed that while most of the inhabitants still re-

tained a vague belief in God, they were not receiving any religious instruction and were attending no church service.

The object of the League is to deepen their faith in God by presenting the rational basis of such belief, and to make it the central motivating influence in their lives. As God is the foundation of the moral law and supplies the only adequate sanctions for its observance, the League feels that it is making an invaluable contribution to the forces of law, order and respect for human rights, which are being so wantonly trampled on in the countries of Europe today.

The League embodies the three elements of work, prayer and sacrifice in the following manner:

Work. Each member of the League is asked to adopt a street and see that each house in it receives one of the series of League leaflets in its letter box each month.

Prayer. Each member is requested to pray that the people living on his street may know, love and serve God.

Sacrific. Each member is asked, if possible, to provide the cost of the leaflets which he or she distributes.

Membership in the League is open to all believers, irrespective of creed or politics. Since its aim is to cut at the roots of aggressive and organized atheism by establishing God as the motivating center in the life of the individual and of society, it welcomes the co-operation of all believers. Unless people of various faith hang together and present a united front against the rising tide of skepticism and irreligion, there is the growing suspicion that they may *hang separately*, as they did in Spain, at the hands of Atheistic Communists.

The Classics in a Liberal Education

GEORGE E. GANSS, S.J.

Reprinted from the Classical Bulletin, Marquette University, April, 1940.

A LIBERAL education, as all of us know, is the harmonious development of the whole man. It consists in training him to use well his powers of body and soul, all his faculties both natural and supernatural. It begins in college and continues, by the man's own initiative, through life. It is accomplished chiefly by two means, discipline of mind and the acquisition of culture. Now this word "culture," I know, has numerous meanings; and to all too many people it evokes a concept very vague at best. But I use the word here in a very precise sense, to denote the body of knowledge, the correct thought and well balanced emotion, the poise, the breadth of view, the attitudes—in brief, the outlook of a cultivated man. And it is an outlook with a definite use. It is the means by which he can guide himself securely in his lifelong task of perfecting himself as a man. (This task could also be called "culture"; it is the cultivation of the man, bringing him to full growth or perfection.) It is the mental equipment by which he can achieve, in fulsome measure, both his proximate and ultimate ends. His proximate end, to be attained in this life, is something twofold: he should develop his own whole person even to perfection, and he should cooperate in bettering the social order. His activity along these two lines is the sole means by which he can earn his way to his ultimate end: everlasting happiness, and that in greater measure according to his merits in this world. When he reaches this goal he will be "fully made"; he will have attained all the perfection his nature will have. Now if a man is to advance with safety and determina-

tion towards this grand destiny, he must have to guide him a correct outlook on God and man and human life and all the universe and that outlook is what I here mean by culture.

A liberal education imparts discipline of mind by teaching a man the technique of thinking and feeling aright. It imparts culture not only by offering him the most significant truths, truths drawn from the fields of literature, history, science, philosophy and religion, but also and especially by challenging him to think out for himself the relations between these truths. It exposes to his gaze, one by one, as units in a grand panorama, the chief works of God and the most striking achievements of men; thereby it allows the student to judge for himself which of these achievements are good and which are bad, which are means and which are ends, which are causes and which effects, which are mountain peaks, which valleys, which nice little hills. Thus it entices him to see for himself just how each unit fits into that beautiful picture which is God's plan of the universe.

Such an education produces, in Cardinal Newman's excellent view, the gentleman. Yes indeed, and more. In an American Catholic college it should turn out a gentleman who is also a tactful protagonist, modern, American, Catholic.

HOW THE CLASSICS FUNCTION

Now the Classics have an important function in the process of liberal education precisely because they are excellent instruments to achieve both discipline of mind and the acquisition of culture. Let us observe how they can function in the case of Bob Hubbard, an alert American who chooses to study them when he matriculates in a Catholic college.

His study of Latin and Greek disciplines his mind. What a training he gets when he learns to organize his work, attack it systematically so that he may

surely get all the matter assigned and repair any deficiencies under which he labors. What precision of thought he learns when he has to translate *well*,—to perceive the exact thought and shade of emotion contained in a passage of Latin, then reproduce them in his own tongue without failing in fidelity either to the Latin thought or English idiom. He learns methods and ideals which will serve him well in any branch of study.

Gradually he perceives, too, that all this while the Classics are contributing much to his culture. They are giving him standards of excellence in literature and art, and comprehensive vistas of two remarkable civilizations. The Greeks, clever and diligent in all the fields of intellectual endeavor, have invented types of almost all the forms of literature and art. These types are simple, therefore easy to understand; they are extraordinarily perfect, being artistic units which the eye or the mind can take in at a glance; they are influential, since they have been used as models by the great writers and artists of Rome and later Europe. Homer gave us the epic, Sappho and Alcaeus lyrics in artful meter. Terpander improved the lyre and is the founder of Greek vocal music; Phidias designed masterpieces of architecture and chiseled ideal status. Aeschylus, Sophocles and Euripides bequeathed us tragedy, Aristophanes comedy. Herodotus invented literary history, and Thucydides improved it into a scientific study revealing causes and effects. Lysias, Isocrates and Demosthenes developed oratory. Plato wrote philosophy in a charming, literary style, Aristotle made it scientific and technical,—cold indeed and difficult to read, but wonderfully correct and deep. Without these predecessors would Virgil, or Horace, or Seneca, or Plautus, or Sallust, or Livy, or Cicero, or the Roman architects, and painters, and sculptors and musicians—would any of these have achieved what they did?

CULTURAL CONTACT WITH THE CLASSICS

Now semester by semester, Bob associates intimately with some of these great writers. Prying into their inmost thoughts, he gets ideas about what is good and poor in literature, what is ephemeral and what is of lasting value. Little by little, too,—especially if he shows some initiative in reading—he comes to know something about the rest, about the societies in which they lived, about the problems which existed in their environments and the solutions attempted. Even the moral stains which blemish antiquity—and how dreadfully deep they are—can be turned to advantage; they are shadows in the picture which make the triumphs of Christianity stand out in bolder contrast. Soon he realizes that he is gaining a comprehensive view of two whole civilizations tremendously important to us because they are such important parts of the heritage we have received; they are pillars upon which the cathedral of our intellectual life still rests. In short, Bob is making what Father Castiello aptly terms “complete cultural contact with the classics”; he is studying the Classics as embodying “the language, the literature, the philosophy, the legal systems, the cultures of ancient Greece and Rome.” (*Marquette Classical Bulletin*, May, 1938).

Then, if he continues to be alert to see relations, Bob will experience the fact that his study of the Classics helps much to give him a synthesizing habit of mind. Our Western civilization is an amalgamation of three ancient cultures. The elements inherited from Greece and Rome make up its body; those derived from Judaea are its soul, since the truths which God revealed to the Jews are the principal force which has given life, cohesion, driving power to the whole. To know anything thoroughly we must know it through its beginnings and causes. It follows that, other things being equal, a man who is acquainted with the literature and

art of Greece and Rome can gain a deeper understanding of any of the subsequent developments in Western civilization than the man who is not; and he can gain it more readily, too. Consequently when Bob learns something about Augustine, or Aquinas, or Dante, or Corneille, or the composers of Gregorian music, or the builders and sculptors of a Gothic cathedral, he will instinctively recognize that these great humanists, motivated by the love and the doctrine of Christ, were building upon and Christianizing a tradition inherited from Plato, Aristotle, Homer, Sophocles, Terpander and Phidias. And by that very recognition he is seeing relations, synthesizing the units of his knowledge into a whole.

The upshot is that Bob is coming to see Catholicism not only as a creed, a code and a cult, but as a culture as well. That is to say, he realizes that certain great minds, by feeding upon the heritage of Greece, Rome and especially Judaea, acquired an outlook on the universe; and when they expressed their thought and emotion they produced a *Divina Comedia*, a *Summa Theologica*, a Beau Dieu of Amiens or a cathedral of Chartres in which we still can hear the *Stabat Mater* or *Dies Irae* rendered in chaste medieval Gregorian chant. More still, Bob is acquiring the habit of viewing our civilization as a dynamic organism. He has watched it as a baby becoming an adult, and now he sees that in it are longstanding healthy forces working for its welfare, and diseases threatening its destruction. Under these two heads he can classify most everything about which he learns—Papal encyclicals, or Kantian philosophy, or political movements like Nazism and Communism, or the Corporate States of Portugal and Spain. Thanks to his study of the Classics and this synthesizing habit of mind, he is gaining a synthetic, comprehensive outlook; and he begins to feel a warm and righteous pride in the great tradition he has inherited.

THE CLASSICS AND PHILOSOPHY

Now Bob is a junior or a senior. Devoting most of his time to philosophy, the queen of the sciences, he discovers that the Classics and philosophy can be of mutual help. In philosophy, if anywhere, a man must make each concept crystal clear and precise, step by step as he goes; Bob's training in translation has taught him to do precisely that. Moreover, he has already become interested in many of the important problems which philosophy endeavors to solve. For he has watched the great minds of antiquity handling them, formulating them and groping towards a solution, not in technical terms but in the ordinary language of everyday life. Perhaps he has contrasted the concept of the gods in Homer with that in the Greek tragedians; certainly he knows how Virgil and Aeschylus grappled with the problem of fate, how Sophocles wrote so beautifully about God's eternal laws, how Plato toiled, almost with success, to find a valid proof of our immortality, how Socrates doubted if we would ever have clear complete religious knowledge without some word from God (Phaedo 78A, 85D). After observing all this how much more Bob appreciates the crisp, satisfying solutions of these problems which modern scholastic philosophy gives him. Not only does he assimilate its great truths, the refined gold purified for twenty-five centuries by the labor of great minds in one unbroken tradition, but with a man's interest in man he realizes how arduous was these thinkers' labor and how great is their achievement. And when he has studied all the branches of his philosophy, and surveyed its history, he does indeed know much of God and His creatures: man and the universe in which man dwells. He perceives the relations of this world to man, of man to society, of everything to God. In its essential lines, the universe is all mapped out.

THEOLOGY IN A LIBERAL EDUCATION

In its essential lines, yes; but this map in outline must still be filled in with details and color. These finishing touches are supplied by religion—or theology, if you prefer this term—the real crown of the Catholic liberal education. If we do not avail ourselves of the truths revealed by God through Scripture and the Church we deprive ourselves of the most precious knowledge attainable to man. For we do not know God as well as we can until we know about the Father, Son and Holy Ghost, and the Word made flesh, the humble benevolent, manly leader Who is Jesus Christ our loving, inspiring King; we do not completely know man until we know him as a person raised to the supernatural order, as a child of God dignified with divine life and destined to everlasting joy in seeing God face to face. These are the truths which are the most important part of the outlook of a cultivated Catholic. Bob has been acquiring some knowledge of them in his religion classes; at the end of his course he is able to synthesize these truths with all he has learned in literature, history, science and philosophy, and he hopes to widen and deepen his religious knowledge by reading or studying theology, at least in popular manuals like Sheed's *Map of Life* or Father Martindale's *The Faith of the Roman Church*. And what a synthetic, comprehensive outlook he has now! It is the outlook of a cultivated Catholic; and it should kindle him to zeal.

In later life Bob may forget his Latin and Greek declensions—though we hope he will never abandon his habit of using his Latin Missal. But he will always possess his trained mind and his culture or outlook on life. Others perhaps learned how to make a living; he has learned that and something else, how to live.

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